

allocations to provide the military with the funds needed to elevate our readiness levels, provide for pay increases, health care and housing, we would be remiss if we did not examine ways for the Department of Defense to increase its attention on energy efficiency.

By no means, however, should the Department of Defense sacrifice performance requirements just to save a few gallons of fuel. I doubt that any Member would propose such action. However, the DSB report recommends including energy efficiency as a requirement under DOD's procurement process and investing in new improvements through the science and technology community. It is a significant step in the direction of curtailing energy consumption in a responsible manner while maintaining the performance in overall military capability.

The report also notes that the Department of Defense Joint Vision 2010 and 2020 "explicitly recognize that improving platform and system level fuel efficiency improves agility, while concurrently reducing deployment times and support/logistic requirements." All of us must remember the buildup of our forces between Desert Shield and Desert Storm. Most would agree that never would an adversary allow such a cushion for the U.S. to position itself for battle. The DSB report states, "The largest element of the total fuel cost in DOD is the cost of delivery."

So naturally, improving on the daily use of fuel for both combat and support units could reduce the logistics need while allowing units to deploy and remain in the field for a sustained period of time. Though H.R. 4 allows for Federal agencies, including the Department of Defense, to acquire specific Energy Star products, I believe we should extend the focus to weapons platforms and logistic requirements. As we move to lighter, more mobile forces, it is imperative that we improve our logistics capability and reduce the logistics tail.

Finally, the report notes that "efficiency is a strong component of agility." I hope my colleagues will keep this in mind as we continue debate on energy policy and as it applies to all aspects of this country, including our Federal Government and the Department of Defense.

JO OBERSTAR: A TESTIMONIAL,
ST. BARTHOLOMEW CHURCH,
JULY 30, 1991

The SPEAKER pro tempore. Under the Speaker's announced policy of January 3, 2001, the gentleman from Minnesota (Mr. OBERSTAR) is recognized during morning hour debates for 5 minutes.

Mr. OBERSTAR. Mr. Speaker, 10 years ago my wife Jo succumbed to breast cancer after an 8-year struggle with that disease. Today in her memory I deliver the eulogy testimonial I

offered in St. Bartholomew Church on this day.

Marshall Lynam, well known to Hill denizens, tells the story of Lyndon Johnson who, on learning that his secretary of many years had been diagnosed with breast cancer, called the chief executive officer of the Mayo Clinic and said, "I am sending my secretary out there, and I want you to cure her, hear?"

The awed and startled, to say the least, CEO responded: "We will be glad to treat her, Mr. President, but you have one of the greatest cancer research and treatment centers in the world, the M.D. Anderson Clinic, in Houston."

"You are right," said Lyndon. "I will send her there and make them cure her."

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Jo got the best care there was. But cure was not in the forecast. I want—as she wanted—her doctors to understand that, for the Christian, death is not defeat. The medical community is so focused on heroic efforts to extend life that sometimes we forget that death is a natural consequence of having lived. What matters is the quality of both life and death.

From the spiritual perspective, all of us were focused wrong: it wasn't the cancer that needed healing; it was our empty hearts, yearning for meaning, for purpose and love, which needed healing and filling.

Jo called us to that vocation of prayer, of love for each other, especially love for the least among us. Countless were those who said: "I don't pray very often or too well, but I will for you." And they did. They felt better for it and were healed where it counts most: in the spirit.

Jo had the roomiest heart I ever knew. She made space in it for everyone, concerned always and first for the well-being of others.

She found the good in everyone and expanded it, as in: "That dear sweet JOHN DINGELL" or, "Bob Roe is such a honey." (To which I muttered: "Yes, but you're not trying to get a bridge out of him.")

Why does a person die at the height of their powers, with seemingly so much life yet to live? Why a long, lingering illness with so much suffering?

If you die at 90, there is a sense of life fully lived and people reflect back on "a job well done." But when death comes to one so young and vibrant, there is a sense of promise unfulfilled, of life yet to be lived. Maybe the answer is that we appreciate more fully, more passionately, the contributions of that young life so untimely taken.

The other question persists just as stubbornly: what is the purpose of so long a suffering? I believe suffering can only be understood in the spiritual sense. We had the privilege of suffering with Jo; to be spiritually purified by that suffering, and the opportunity to heal ourselves. It also gave us time to say good-bye in real ways.

Two years ago, the Speaker appointed me to the President's Commission on Aviation Security and Terrorism, the Pan Am 103 Commission. Our inquiry took us to Lockerbie, Scotland, where the constable of Dumfries told the commission members of the many long hours he and his staff spent with family members responding patiently to their myriad questions about that senseless tragedy. When I asked why he felt it important to spend so much time with the family members, the constable replied: "They never got to say good-bye to their loved ones. Talking to us was a way for them to say good-bye."

Jo personified an inspiring, faith-centered humility. Whether it was a parking space suddenly opening up on a crowded street; or the sun breaking through a gloomy day; or one of her U.S.-Canada legislative change programs working out just right, her instinctive response was: "You see, God is good; glory be to God."

She knew more members of the Canadian Parliament than most Canadians and more members of the U.S. Congress than most Americans. Yet she always thought that they needed a two-page letter of invitation to the sessions and a full page thank-you letter afterward. She also remembered to thank the least store clerk for a kindness and the lab technician in the oncology unit for inserting the needle gently to draw blood. As my Grandmother Oberstar said: "She appreciates."

Last Thursday, a remarkable event occurred in the hospital room after a communion service with Father Bill George. Jo sat upright in bed, oxygen mask full on, and proceeded to what I can only call a commissioning. To son Ted: "I want you to clean up the database on my computer, clear out the unnecessary information, and these are the codes . . ." which she began reeling off rapid fire. "Ted, you're not writing this down; you won't remember it all." And then, "Ted, I want you to organize the liturgy for the Mass of Resurrection—and remember, Ted, I want it to be a Mass of celebration; I want trumpet music."

Then, turning to our eldest daughter: "Noelle, there are a lot of family photographs around the house that I have never been able to organize and to display. Please, see that they are mounted and arranged throughout the house to remember and celebrate our family. Be sure to finish your education, or I'll come back to haunt you—and that goes for Annie and Monica, as well."

"Jim, I want you to go through all those boxes of my various programs for the Centre. Send to Ottawa the program documents; throw out the unnecessary papers, and burn my personal notes, those spiral notebooks."

To which I responded: "Of course, I'll take care of all that, but I think I'll just take all those papers into the Hill where we have a good disposal system."

"Did you hear me? I said, burn the personal note!"

"Yes, dear!"

Then, turning to nephew Tim Garlick: "Tim, the most important things in life are faith, family, friends, and love. Your family has given you solid values; live by them, or I'll come back to haunt you, too. Complete your education; get your degree; but remember, at the end of life, when you're dying, degrees won't come and hold your hand."

The Scripture teaches us—it was St. Paul—"These three remain: faith, hope, and love; but the greatest of these is love," Jo had all three of those qualities in abundance; and indeed, her greatest quality was love.

Her test is now over. St. Paul also said: "I have run the race; I have fought the good fight." Jo taught us the purpose of life and showed us the meaning and dignity of death. The test now is for us, Ted, Noelle, Annie, Monica, the nieces and nephews, and all whom she met and loved—to be better than our talents and good as her God-inspired example.

CONGRATULATING BISHOP JOHN J. MYERS ON BEING NAMED ARCHBISHOP OF NEWARK, NEW JERSEY

THE SPEAKER pro tempore (Mr. ADERHOLT). Under the Speaker's announced policy of January 3, 2001, the gentleman from Illinois (Mr. LAHOOD) is recognized during morning hour debates for 5 minutes.

Mr. LAHOOD. Mr. Speaker, I rise today to offer my congratulations to a friend of many in central Illinois, a personal friend of mine, John J. Myers, His Eminence John J. Myers, the bishop of Peoria, who a week ago today was named the new archbishop of the diocese of Newark, New Jersey. I can tell the folks who reside in the diocese of Newark, you are in for a real treat.

Bishop Myers, who has served for 11 years as the bishop of the Peoria diocese, was born on the prairie in Earlville, Illinois, a very small farming community. He comes from a very large family. He went to Loras College in Dubuque, Iowa, and was trained and studied in Rome. At the point that the hierarchy of the church made the decision to send Bishop Myers to Rome for his training, I think everyone realized that he was on a glide path to become one of the real leaders of the Catholic Church not only in central Illinois but in America.

He has served with great distinction in the Peoria diocese, which is made up of 26 counties in central Illinois, for the last 11 years. Bishop Myers' most notable accomplishment during the 11 years that he served as bishop of Peoria is the fact that he has ordained over 100 priests into the Peoria diocese, an extraordinary record for a bishop in the United States.

He will succeed Cardinal McCarrick. Cardinal McCarrick was recently named the cardinal for the archdiocese of Washington, D.C. He has some big shoes to fill, but I know that Bishop Myers is up to the test and the task of succeeding Cardinal McCarrick in the archdiocese of Newark, New Jersey.

Bishop Myers is a personal friend of mine. He and I became acquainted in

the late 1960s when both he and I were teachers at Holy Family School in Peoria. That was his first assignment, right out of seminary and his first assignment as a priest. I was teaching junior high social studies at Holy Family School, and he and I became very, very good friends. Our friendship has endured for these many decades, since the late 1960s. He baptized two of our four children and was present at the wedding of our daughter Amy 2 years ago.

Bishop Myers is a leader in the church. That is why he has ascended to such an important position as the archdiocese of Newark. He has made many, many profound proclamations and statements and written extensively on the teachings of the church.

The recent articles that have appeared in the local newspapers and in national newspapers will point out very important information, but most significantly the feelings of many of the parishioners, many of the people who live in the Peoria diocese, about their strong feelings for what a holy, religious, intelligent, smart and one of the real leaders of our church Bishop Myers is as demonstrated by the people that he has served so ably during the 11 years as bishop of Peoria.

I worked with Bishop Myers on the consolidation of two very well known high schools in the Peoria area, one 125 years old and one 25 years old. It was a very controversial matter that he and I worked on. I was the president of the local Catholic school board there and he was the coadjutor bishop of Peoria. These were very, very difficult times, but we made the right decision with respect to consolidating those two schools. Like many of the decisions that Bishop Myers has made, he selected a campus that was perhaps not as appealing to some of the people of the Peoria area but it turns out that this high school, now known as Notre Dame High School, is one of the finest high schools in Illinois and certainly one of the finest Catholic high schools in central Illinois.

I know that there was a significant article in the Peoria Journal Star, the local newspaper in Peoria, where the bishop lives, sort of the center and the heart of our diocese yesterday where many people were complimenting him and pointing out some of the significant decisions that he has made as the leader of our diocese.

And so it is with great joy and great honor that I stand here in the House of Representatives and let all Americans know and certainly let Members of the House know, Mr. Speaker, that we are all proud of Bishop Myers, we wish him Godspeed, and look forward to his leadership of the archdiocese of Newark.

WILLIAM WILBERFORCE, AN EXAMPLE FOR OUR TIME

THE SPEAKER pro tempore. Under the Speaker's announced policy of January 3, 2001, the gentleman from Indi-

ana (Mr. PENCE) is recognized during morning hour debates for 5 minutes.

Mr. PENCE. Mr. Speaker, I rise today to remember a man who changed his world, and ours, forever, a man whom historians have called "the George Washington of humanity."

Mr. Speaker, yesterday marked the 168th anniversary of the death of William Wilberforce, a member of Parliament in Great Britain who spent his life working to abolish the slave trade in the British empire.

William Wilberforce was the son of a wealthy merchant in Hull, England, born in 1759. At the age of 20 after graduating from St. John's College, Cambridge, Wilberforce won a seat in the House of Commons.

Mr. Speaker, the young member of Parliament quickly became a rising star in British government. He was a close friend of the Prime Minister, William Pitt, and many thought that young Wilberforce might succeed Pitt as Prime Minister one day. But in 1784, Wilberforce's priorities were dramatically realigned. After meeting the great Christian hymn writer and theologian John Newton, Wilberforce underwent what he described later as the "great change."

William Wilberforce's conversion to Christianity was much like that of the Apostle Paul. According to biographers, previously the young parliamentarian had "ridiculed evangelicals mercilessly." Wilberforce himself wrote of his first years in the Parliament saying, "I did nothing, nothing that is to any purpose. My own distinction was my darling object."

With his conversion, however, Wilberforce found a greater purpose in life than personal advancement. He joined a group of like-minded Anglican members of the Parliament known as the Clapham Sect. Wilberforce would write that "God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners."

Mr. Speaker, Wilberforce spent the rest of his life fighting against all odds to abolish the slave trade in the British empire. Slavery was so ingrained in Great Britain's imperial culture and so integral to the empire's economy that the first time Wilberforce presented a bill to abolish it in 1791, it was crushed 163-88.

The truth is, Mr. Speaker, that 1 month after Wilberforce's death on July 29, 1833, after fighting unrelentingly for abolition over the previous 42 years, Parliament passed the slavery abolition act, freeing all slaves in the British empire and setting a tone for freedom of humankind across the world.

William Wilberforce has served as an example for me, Mr. Speaker, and I commend him to all Members of Congress concerned with changing our times for the better. As biographer Douglas Holladay said, Wilberforce's life was animated by his deeply held personal faith, by a sense of calling, by